The Wesleyan Methodist

Marion, Indiana, October 25, 1961

The Theses, 1961

George E. Failing

My conscience is bound by the Word of God.

No man or men can arrogate to themselves the power to interpret God's Word to me, and consider their interpretation more binding than the statements of the Word of God itself.

My conscience needs to be informed so that it can act more intelligently and incisively on the moral issues presented.

The Word of God is not safe in the hands of men who assume the right to subdue men to their own will and designs.

True repentance is of the heart. It is not penance or self-denial.

Life itself demands both an altar of decision and a life of service.

My religion is relevant to every area of my life. Even in eating and drinking, I am to do all to the glory of God.

Purgatory belongs to this life, not to the life beyond. Christians now pass through God's refining fires to free them from ignorances, weaknesses and prejudices.

Salvation and its attendant blessings come to us as free gifts conditioned only by contrite acceptance.

The preaching of the unadulterated Word of God is central in Christian worship.

Leaders of highest authority in the church are not lords over "God's heritage"; they are "shepherds to the flock."

Kindness, patience, purity are central virtues of the Christian life.

No Christian is at liberty to be the final judge over a fellow Christian. "To his own master he standeth or falleth."

"The one and only" phrase must be used only for Christ and the Bible, never for a denomination or any Christian theologian.

Since "God is a spirit," emphases of worship, public and personal, must be placed on the inward condition (contrition) of the heart rather than on outward symbols and ordinances.

All men are freely offered the services of the Christian minister without charge or fee. The minister is sent to serve all the people, not just the church.

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The Spirit of Our Age

When Luther nailed his theses high,
There ran a loud and bitter cry
Against the church's double wage—
The greedy spirit of that age.

When God looked down on England's sin,
A revolution to begin,
He chose a keen and saintly sage,
A Wesley for a wicked age.

Before our nation's slavery
Incited men to set men free,
A church, in liberty engaged,
Decried the spirit of her age.

And now shall wrongs insidious
Stalk through our land and ruin us?
Shall one by one each liberty,
Be snatched from men born to be free?

Shall naked sin, and earthly mind,
And crafty ways our spirit bind?
Shall man be worshiped in his pride,
The Holy Spirit set aside?

If Heaven itself had war, can we
Decline to judge sin righteously?
Oh, save the ancient heritage,
Rebuke the spirit of our age!

Arvilla McKenzie

It's Difficult To Be a Protestant

THERE'S NOTHING EASY about being an honest and devout Protestant.

For one thing, a Protestant believes he must find God for himself. He does not—he dare not—disparage or disassociate from the church. The church in her corporate fellowship and judgment has provided invaluable guides in doctrine and devotion. These cannot be discarded except with extreme peril.

But a Protestant refuses to count himself a Christian simply because he follows church custom or subscribes to church creeds. He realizes that just as truly as the Divine Shepherd seeks each wandering sheep, so each reclaimed sheep sustains a direct and personal relation to the Shepherd. No one can study geometry for me. No man can get married for me. Even so, no man can get religion for me.

History cannot vindicate all the words and acts of Martin Luther. But history loudly proclaims Luther's relentless quest for a personl knowledge of God. Luther sought to escape from much of the mechanical religion of his day. Luther sought a faith unfettered by unscriptural fears, a brotherhood of the warm heart and not only of the cloistered cell.

Madame Guyon, who remained in the Roman Catholic Church membership, became a Protestant in heart. In the same century of the Reformation this French lady sought for a transformed heart. And she found some in her Church to help her to find Christ as her Saviour and Christ as her Sanctifier. She was persecuted throughout her life because of her personal quest for God.

For another thing, a Protestant believes that Christ can neither be fully described by or confined to the glorious theological discoveries of the yesterdays. A true Protestant is possessed of a pioneer spirit. God is his and he must find Him. The world is also his, and he must go to its every corner and evangelize its last citizen.

As a missionary, the Protestant works primarily for and under Christ—not the Church. Of course, congregational orders and disciplines must be maintained and the Church has responsibility to do this. Each missionary works within a channel of service. But he regards his ministry as being done under the eye of God and primarily for His pleasure and glory.

Furthermore, the true Protestant should have little interest in setting up high denominational walls. He realizes that the early Protestants had to escape the confines of a Church who demanded at least as much loyalty as Christ did. He knows that when a wall is built too high, God has a way of leading other "Protestants" to establish a fold for Christ's "other sheep."

But it's exciting to be a Protestant. There's pioneering and personal risk involved, but there are glorious discoveries and rewards. The Christian life becomes in cooperation with God, fulfillment and achievement.

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The Wesleyan Methodist

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I Was Reading

by the Editor

● this interesting resolution adopted by the Baptist Conference of the Raleigh (N. C.) Association on August 14, 1961: "Baptists have no creed. Our historical witness to the Christian faith has been stated in a combination of principles centering on the freedom of the individual conscience before God. Corollaries of this central emphasis are the local autonomy of the congregation under the sole Lordship of Christ, the Holy Spirit as the authoritative Interpreter of His own word for believers, salvation as personal trust in Christ rather than intellectual assent to creedal statements about Christ, and the separation of Church and State."

● a recent news release from Vatican City dated August 24. "Cardinal Cicogani, the newly-appointed Papal Secretary of State, is to attempt to establish diplomatic relations between the Holy See and the United States, it was reported today in the Vatican. In favor of such a move by the 78 year old Cardinal is the fact that he spent 25 years, from 1933 to 1958, in Washington as Apostolic Delegate, that is, as the Pope's representative to the Catholic clergy in the United States . . . The absence of diplomatic relations with America has always been a matter for deep regret in the Vatican."

● the entire book, "The Story of a Labrador Doctor," the autobiography of Sir Wilfred Grenfell who is sometimes referred to as "the greatest of all medical missionaries." The story of "The Ice-Pan Adventure," chapter 14 in the book, is an exciting and tremendous one. But the entire book breathes the unfettered love of a soul to God and of a man for his fellow men. As a physician, Grenfell writes, "I have seen love do physical things which the mere intellectual convictions cannot—make hearts beat and eyes sparkle, that would not respond even to the digitalis strychnine." He leaves for us his final faith, "I am sure that there is no real death. Death is no argument against, but rather for, life. Eternal life is the complement of all my unsatisfied ideals; and experience teaches me that the belief in it is a greater incentive to be good and useful than any other I know." The edition from which I read was published in London by Hodder and Stoughton.

● an extremely interesting article bearing the title "A Sockdolager" and appearing in the August issue of *The Freeman*. The article quotes David Crockett, member of Congress from 1827-31 and 1832-35 as saying, "I will not go into an argument to prove that Congress has no power to appropriate money as an act of charity. Every member upon this floor knows it. We have the right, as individuals, to give away as much of our own money as we please to charity; but as members of Congress we have no right so to appropriate a dollar of the public money. . . . . This government can owe no debt but for service rendered, and at a stipulated price." Sounds like strange philosophy, doesn't it? The article makes extremely good reading, however.

● a release by J. Edgar Hoover stating that serious crime has increased 98% since 1950

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R. D. Reisdorph, *Chairman*
Commission on Christian Education

Return the Bible to the Heart of the Nation

EARLY in 1961, leaders of the National Association of Evangelicals met in Washington, D. C., to formulate a program to "return the Bible to the heart of the Nation."

This effort grew out of a gripping conviction that there "must be a special emphasis on the study of the Word of God in the churches of America."

Bible Reading

In order to accomplish the stated purpose, NAE suggested Bible reading under the following slogan, "Read It Through In '62."

Immediately after formulating the plan, the Association made certain materials available to the local churches. These consist of covenant cards, a reading schedule and checklist, a poster for the bulletin board, reminder bookmarks, and recognition certificates.

DECEMBER 10, 1961, is Universal Bible Sunday. In the Bible Reading Program it is to be known as Sign-Up Sunday. The reading is to begin January 1, 1962.

Help Someone Else Read It Through in 1962 is another phase of the Program. This envisions encouraging foreign-language groups in America to read the Bible in their language.

The American Bible Society will supply Scriptures at cost in over one hundred languages. Write their office at 450 Park Ave., New York 22, N. Y., and ask about Scriptures in the language you need.

Public Bible Reading is also a point to be emphasized. The local church, Sunday school, ministerial association, or other fellowships may sponsor a public reading of the Bible in their community. This could be a part of the preparation for Reformation Sunday and could be done in cooperation with the local department store, on the city square, in a shopping center, or other location where people gather.

Bible Preaching

Bible preaching is the second major emphasis in the program. The pulpits of America need once again to thunder with a "Thus saith the Lord" as they did in the days of the Great Awakening. Returning the Bible to the heart of the Nation calls for more Bible preaching.

Through the channels of NAE awards will be given for the three best sermons prepared on the general theme: The Place of the Bible in the Life of the Nation.

The first award will be an expense-paid tour of the Holy Land and Rome —for two weeks—valued at $1,000.

The second award will be two hundred volumes of books for the minister's library, valued at $750.

The third award will be a Christian Faith Audio Library, valued at $350.

Bible Study

The third emphasis—Bible study, will be an attempt to get people personally involved with the Word of God in a regular, systematic study. Churches are encouraged and urged to have an "in-depth" Bible study at least once a week, probably at a mid-week service.

Bible Distribution

Many homes are without a copy of the Bible. The task of distribution is of major importance and the church may render valuable service here.

The World Home Bible League of Chicago, is making available to the NAE one million copies of a large-type edition of the Gospel of John for distribution during this campaign.

The American Bible Society, previously mentioned, is eager to provide copies of the Bible for distribution in penal institutions, hospitals, nursing homes, and other group centers.

The Wesleyan Methodist Church with 38 other denominations has volunteered to participate in this ministry. Procedure at local level:

1. Interest as many as possible in reading the Bible through in '62.

2. Ask people to sign up, or enroll, on Universal Bible Sunday, December 10, 1961.

3. Organize Bible study groups. The Wesley Press is in a position to provide material for these groups.

4. Canvass the community in search of homes that do not have a Bible. If they will accept one, provide it. Make the presentation of the Bible a special occasion; a prayer at that time might be the first audible prayer in that home.

5. Let each minister give more attention to expository preaching throughout 1962. Let's return the Bible to the heart of the Nation!

An Evaluation of

The World Methodist Conference

WILLIAM F. McCONN
Pastor, Lakeland, Florida

IT IS IMPOSSIBLE in a brief space to give a complete review of the Tenth World Conference. It was, as the name indicates, a World Conference, to which were invited all groups known as Methodists throughout the world. The Central Methodist Church in Oslo was headquarters but the main sessions were held in Filadelphia Hall which had a seating capacity of 2000. In the night sessions it was packed out and the addresses were in both English and Norwegian. The Sunday services were held in the "Njardhallen" which would seat twice or perhaps three times the number as in Filadelphia Hall.

We did not learn the exact number of certified delegates. At the opening of the conference there were more than 1500 so registered. In addition there were many visitors who had taken advantage of the opportunity to tour Europe and include the World Conference in their itinerary. Among such was the Mt. Union College Choir from Alliance, Ohio, which was with us for several days. The combined regular and youth choirs of the four Methodist churches in Oslo gave us beautiful specials in Norwegian each evening.

Each day began with a 7:30 communion service in the Central Methodist Church under the direction of Bishop Odd Hagen of Scandanavia. At 9:15 the Conference session in Filadelphia Hall opened with a devotional message. Your representative [Dr. McConn] was one of the devotional speakers. This period was followed by two addresses and a question period dealing with some phase of the Conference theme, "Life in the Spirit." From 11:15 until 12 noon was a recess period each day. The time from 12 to 1:30 p.m. was given over to "divided sessions." One each day was a period of Bible study, another "Methodism in Action" which this writer attended. Then there were fourteen other discussion groups which met under the leadership of appointed directors.

At 5 p.m. was a special lecture. It was never my privilege to attend these lectures for on several afternoons the Council on which it has been my privilege to represent Wesleyan Methodism for the past 8 or 10 years was holding special sessions. On the last Thursday afternoon we were invited to the City Hall, a marvelously beautiful building, to a reception given by Oslo's mayor.

As already indicated the night addresses were in both English and Norwegian. The Conference was an opportunity to meet and hear leaders of world Methodism from 49 countries—some of which were behind the Iron Curtain—others from areas around the Bamboo Curtain. This gives you a world view of the problems confronting our day.

The Conference was carefully planned under the direction of the retiring president, Dr. Harold Roberts, Principal of Richmond College, Surrey, England. In doctrinal discussions we heard top theologians from both the United Kingdom and the U.S.A., only two of whom will be mentioned: A. Raymond George, Principal and Theological Tutor, Lathbury House, Wesley College, England; and Dr. William R. Cannon, Dean, Candler School of Theology, Atlanta, Georgia. These two in the writer's judgment were especially clear in their delineations of the person and work of the Holy Spirit. One can commend, however, the general discussions of the work of the Holy Spirit in the individual and in the life of the church. There was a general emphasis that the church of today needs a new baptism such as moved the Wesleys in the yesterdays. One could listen to the discussion of the conference with the feeling that in theory, at least, Methodism still had her theology straight.

Every phase of the church's activity was discussed with reports from the mission fields of Africa, the Near East, the Far East, Central and South America and other areas too numberous to mention here. Some of these told of great persecution and hardship but of devoted missionaries who were carrying on in spite of it. From India, Africa, Central and South America in particular, we had special urgent requests that we not forget to pray. The youth work of the church was emphasized by "Youth Night" and by the presence of many young people regularly seated as delegates.

There were many special prayer groups and many urgent appeals for prayer for special fields. You felt yourself a part of a great world movement. This writer did not go to Oslo as a critic and he does not feel like one now. Rather, he felt humbled and subdued by a mighty spiritual force. There were times, however, when at the close of some particularly appealing message on the work of the Spirit, he said to himself, "If only in this atmosphere there was an opportunity for a prayer period when people might yield themselves to the Spirit's ministry in their personal lives." Apparently others felt the same, for the president announced one day that he greatly regretted there was not greater opportunity provided for corporate prayer, for people had been asking for it. This wish, I think, was not criticism but rather a feeling that we desired to draw closer to the Holy Spirit.

The Conference closed with an address by the newly elected president, Bishop Fred P. Corson of Philadelphia, in which he urged that we carry the spirit of the Conference home to the tasks of dedicated evangelism. If world conditions permit, the next World Conference will be held in the U.S.A., probably at Lake Junaluska, North Carolina, which is officially World Methodist Headquarters. There is, however, an invitation from Philadelphia. The Conference should meet in 1966.

For this scribe the convention closed with a special flight to London and a directed four-day tour of Methodist shrines which surround the lives of the Wesleys, and many other points of historic interest.

The World Methodist Conference? It is good to have been there.

Listen, People!

FLOYD DOUD SHAFER
Pastor, Presbyterian Church, Salem, Indiana

LISTEN, PEOPLE. You demanded that your minister be servant of the Word; you shook him loose from trivialities, and you vowed to hear and heed him when he came before you with only God's Word to speak. Behold him now approaching your pulpit—back from long counsel, torn from prayer's vigil and worn with study but his eyes aflame with a fire. He goes down on his knees, rises and mounts the pulpit. He opens the Bible on the sacred desk. The air is charged with suspense. This man has been with God, and now he is before you, and he is not alone: dare you listen?

A suspicion touches every heart; this man may become disagreeable, he may rebuke the slovenly thinker, expose the self-righteous, offer divine love to those afraid to admit their need of it, and leave all breathless before the excruciating exactness of the Word's application to their lives. Will this man have the effrontery to preach the piercing Word of the holy God to the sin-ridden hearts of this comfortable people? Nothing about him suggests that he will offer easy steps to peace of mind, or that he will hand out sermonic tranquilizers. Indeed, he stands before all as one who holds his mind apart; he bears the mien of one intent on being faithful, not to this world but to God alone.

He comes as one resolved to fire a fusilade against falsehood and to ignite a rocket for righteousness. Listen!—human words, refined in the fire of the Holy Word, and searing already the soul of their speaker, are poised to flame against your ears. Listen!—a mind that has dived through this world's dark perplexities to rest at last on the bright Word of God, unclouded and unconfused, commandeers your minds to reason's counsel before God. You asked for him and now you have him and it is too late to look for the exits. Listen, people, listen!

This strange, new minister in your refurbished pulpit raises arms against the air and speaks: "In the name of the Father, and of the Son and of the Holy Spirit. Amen." At this audacity a hush grips the congregation. Folk once prepared for a light trip through the airy regions of psychology, sociology, case studies, literature, and the "best sellers" realize that no flippant side-trips will be made this hour, no ears will be titillated, and no emotions tickled. Each hearer senses that he and his condition are to be brought up short against the will of the living God.

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Many begin to wish they had not summoned this man to preach. Most are uneasy because they did not leave their foibles, follies, prejudices, and presuppositions with their coats in the cloak room. Some blush already, fully expecting their words at the bridge table, their temper tantrums in the home, their shady business deals, and their indecent ambitions to be broadcast from the pulpit, laid out plain before all, and the owner identified by name. This man, speaking in God's name, will indeed proclaim God's judgment in the House of God; the hearers may take it as wrath, but the preacher will say it in love. Listen, people, listen!

This man in the pulpit will tell you that Christ is not concerned to make you better, but to make you *new*, not to help you but to *heal* you, not to accept you but to convert you. He will tell you that Christ wants your words and deeds, but first He wants *you*. He will tell you that although you are rich in this world's goods, you are a spiritual pauper and a financial incompetent until Christ enters your life and requisitions your possessions. He will tell you that all your subtle claims to status are filthy rags before God. He will tell you that before you can work you must worship, before you can speak for Christ you must hear from Christ, and before you can serve Christ you must be transformed by Christ. He will tell you that until you have followed close by Christ in relation to wife and husband, family, business associates, play partners, and casual contacts on the street, across the highway and in the air, you have not followed Him, but deserted Him and shamed Him. He will tell you that what you hear, read and say here, there and everywhere, are not necessarily truths, and never will be truth until brought into captivity to Jesus Christ, the Truth. He will tell you that until your love for all around you is broad and deep, a compulsive reflection of God's love for you, it is a sham and a fake. He will tell you that unless you are born again by the grace of God in Christ you have not lived, and indeed, that you will never live until Christ lives in you. He will tell you that until the Holy Spirit cauterizes your heart it will not be free from the fatal infection of self-love. He will tell you that decisions and attitudes must be structured to centered loyalty in Jesus Christ, or you will continue to live in broken frustration, macerated cross-purposes, and in futility's busy despair. This man calls you to surrender to the love that has conquered all, and will conquer all. He pleads with reason's calm and passion's thrill for your allegiance to the things of the Kingdom.

The pleasantries of human expression are unknown to this man who speaks God's Word. He calls sin *sin*, and fears not to drag it out from under the robes of the upright and from beneath the hats of the highly praised. When the situation calls for the brutally plain or the lovingly redemptive, this man of the Word says precisely that. Listen, people, listen to this Word!

If a man makes an idol of his self-indulgence, the Word shows him in his pig pen. If the woman is caught in adultery, the Word calls it adultery, and the Word dares anyone without sin to throw the first stone at her. If the conceited materialist boasts of his bigger barns, the Word shows him damned in the night when God requires his life. If the grain rots in the bins and the overweight owners are deliberately deaf to the starving enemies' groans, the Word shouts: feed them! If the self-righteous man recites his virtues before man and God, the Word portrays the wretched sinner beating his breast beside him and going down to his house justified, and the self-righteous floundering in the quagmire of self-adulation. If society's pillars make public ritual of the money they give to the church which should have

gone to needy fathers and mothers, the Word says a stuffy propriety has voided God's law. When those who rule come, possessing all, the Word says: give all. If the sensitive man, hurt by the jibes of others, refuses to forgive, the Word says God will not forgive him. If case-hardened sinners scorn the Word, that very Word says they have judged themselves fit for the hell they desired. If nations rattle their nuclear sabers and ideological spears at each other in the world's mad, rat-race for power, the Word says that those who take the sword shall perish by the sword. If injustice rages across the land, leaving a wreckage of broken hopes, unfulfilled lives, decaying bodies, jobless men, unwanted oldsters and neglected children, the Word demands to know where are the upholders of the justice of God, and where are those redeemed to bear the burdens of the afflicted and to lift up the fallen. If wild and self-centered racing down the highways strews out 30,000 dead bodies in its wake each year, the Word cries: You are your brother's keeper. If vice strides through the nation adorning every bookstand, enriching every syndicate, winning every Oscar, and piercing the young and the weak with its filth-tipped dagger, the Word states: Woe to those who cause these little ones to stumble. If lies go abroad, neatly packaged and steeled with weighty arguments, the Word says: Test the spirits. If Christ's people rest at ease in Zion, doling out pennies to gospel the ungospeled, while merchants of evil unload billions for exploitation, the Word, with a vision of countless souls harmed by our neglect, declares that we have not been our brother's helper but his destroyer. If the gossip mongers and the hate spreaders run to and fro with their morsels and their calculated insinuations, the Word says you shall not bear false witness. If many come casually seeking an easy way and a cheap salvation, the Word shall visit them with a vision of a thorn-crowned Christ and a death-bought glory, and the words with the vision are, "No one comes to the Father, but by me"; and that way runs hard by Calvary yet, and that salvation still comes sealed by costly grace. And when the sinner flees to the throne of grace, begging mercy, the Word, flaunting our social standards, states: Come home, forgiven, a father waits to love you. Will the sinner find a mind of Christ, a truth in love, and a joy in pardon in your midst? Listen, people, listen and ponder!

This prophet in your pulpit will catch you unawares and slam the redemptive Word against the quick of your un-

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Is This the Answer to Alcohol?

AMERICAN TEMPERANCE organizations need a more flexible legislative policy, if they are to mount a successful attack against the deeply-entrenched liquor forces in the Nation's capital, Glenn D. Everett, a Washington newspaper correspondent, told the annual legislative dinner of Lancaster County temperance organization on April 28.

Mr. Everett is Washington correspondent for Religious News Service. He has covered all developments in the field of temperance legislation for the past decade for church publications.

He told more than 200 persons who had gathered at Trinity Lutheran Church that the curbing of liquor advertising should be the major goal of temperance effort on the legislative front—but that it will have to be accomplished piecemeal over a period of years.

Liquor Trade Wants Youth

He said that all temperance workers should remember an essential fact being developed by the 1960 census: that one-half of the U.S. population today is less than 30 years of age.

"If you are over 30, you are in the older half of the population," Mr. Everett said.

"The liquor interests never lose sight of this fact. Nearly all their propaganda effort is directed at youth and young adults. That is why brewers have outbid every other advertiser for the right to carry broadcasts and telecasts of the games of every one of the 16 major league baseball clubs.

"If the temperance movement is to have any future at all in America, it must develop an educational program that will be aimed at the younger half of the American population, in a way that will overcome the 'brainwashing' of the alcohol beverage propaganda.

"We must earnestly seek through legislation to curb the false and misleading advertising that depicts alcohol as something good and beneficial and an accepted part of American life.

"We have a right to ask that an industry which takes such a toll in our society should be curtailed in its efforts to propagandize American youth."

Mr. Everett expressed the opinion that the liquor industry is too well entrenched to permit passage of the bill sponsored by the late Senator William Langer (D., N. D.) to prohibit all liquor advertising in interstate commerce.

"Too much money," said Mr. Everett, "flows into the hands of newspapers, magazines, radio, and television stations, and these mass media have too much influence for temperance leaders to entertain any optimistic hope for early victory of such comprehensive legislation."

Flanking Attack Proposed

He suggested that a "flanking attack" be mounted, pointing out, for example, that a heavy majority of parents, even those who drink, would probably support a ban on alcohol beverage advertising on television during the hours, 4 p.m. to 10 p.m. when a lot of children are watching the home screen.

"The broadcasting industry and the liquor traffic would find it very difficult to oppose such a curb," he pointed out, "and it would serve as a useful step in turning back the tide with respect to the minds of youth."

Mr. Everett also said that he fears the bills now pending to ban service of liquor on airlines have been defeated in Congress, to all intents and purposes.

Novel Airplane Bill Proposed

He suggested, however, that as minors under 18 are barred from taprooms there is sound precedent for barring them from all flights on which liquor is sold.

"Thus," he explained, "the airlines would be forced to advertise that this flight and that one are barred to minors because of the service of alcohol beverages aloft. This would cost the airlines the 'family flights' which they are so energetically promoting, and it would also cause many persons who object to liquor to avoid such flights.

"The loss of the revenue of even two or three $50 tickets on such a flight would subtract all the profit the airline expects to make from serving liquor to the remaining passengers,"

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I Was Reading (*from page* 3)

while the population increase during the decade was only 18%. The release also states that "arrests of juveniles have more than doubled since 1950, while the population of youths aged 10-17 increased by less than one-half. For the past five years, crime has been rising over four times faster than the population. Since 1950 the crime rate (number of crimes per 100,000 persons) has increased 66%.

- in the August issue of *Christian Herald* that "the D-bomb has hit America." States Howard Whitman, "The last ten years have witnessed the destruction, through divorce, of close to four million families in the United States. Not all our wars put together have broken up so many homes. Nor has the aftermath of any of our wars brought so staggering a toll of DP's. The displaced persons in the wake of ten years of divorce are half a million American children. This is why I called divorce the 'D-bomb.'" The same article quotes from anthropologist Margaret Mead, "The most serious thing that is happening in the United States is that people enter marriage now with the idea that it is terminable." The article is must reading.
- recently the observation that "Protestant churches use only 5% of their laymen as leaders and need to do a better job training more people and distributing responsibility." These statements from the (Catholic) *Register* of September 3. "A good Catholic, as a Catholic is neither a conservative or a liberal. He thinks with the Church. Insofar as the Catholic has a free field for discussion, in matters where the Church has not spoken and where she leaves the field free for opinion, a Catholic may consider himself as conservative or liberal or middle of the road. But wherever in the field of sociology, or Scriptural studies, or international life, the Church has laid down clear moral principles, then the Catholic must accept, in the knowledge that the guidance of the Holy Spirit replaces his own fallible human judgments."
- in the same issue of the *Register* that there are 531 Catholic schools in Chicago with about 376,000 pupils in attendance. Catholics speak of theirs as "the world's largest private school system," with U.S. Catholic institutions enrolling about 5,648,000 students this fall.

Is This the Answer to Alcohol?

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Mr. Everett pointed out. "Thus, the airlines would be left no alternative than to discontinue voluntarily their liquor service on nearly all flights."

Quoting the old Pennsylvania Dutch proverb, "We grow so soon old and so late smart," Mr. Everett suggested that, if the temperance movement would develop a more flexible legislative program aimed at taking advantage of every weakness in the position of the liquor interests, and if it would develop a more effective educational program to reach teen-agers and young adults, "we may be growing older, but we shall at last be getting smart."

Indiana Issue

Esau, The Profane

In the New Testament, Esau's profaneness is emphasized in a study of holiness in Hebrews 12:14-16. The meaning is clear. The soul must diligently seek to enter into the fullness of the blessing, lest he drift into indifference and carelessness.

Esau illustrated the awful warning against profaneness. Profane is a significant word and comes from the Latin *pro* and *fanum*. *Pro* meaning without and *fanum* meaning the sacred enclosure of the temple. Thus a profane person is outside the sacred enclosure, and Esau's profaneness comes from the fact that he had no sacred enclosure in his life. He had no appreciation of the spiritual side of life. His aspirations and desires centered about the gratification of the human desires of the body. He was a secular man, a non-religious man, living wholly for self and self-enjoyment.

The consequences of Esau's act reached farther than he cared to look. It cut him off from a spiritual heritage and brought him into a condition from which there was no return.

The man who sold his birthright could not undo the past. No energy or sorrow or self-condemnation could restore the privilege bartered away.

Let each person facing the life of holiness realize that he is in serious danger of allowing the root of bitterness to grow in his life. He is in danger of slipping into the fearful sins of fornication and impurity and becoming profane—wholly secular.

—*Oliver G. Wilson*

Doors Have Personalities

Doors have personality. Some give you the feeling of friendliness and welcome. Others suggest a coldness and indifference. There are the big glass doors that suggest boldness and a frank invitation to come in. The stairway door seems to say, "Through me you can climb higher." The trap door looms as a threat that makes one conscious of the need to walk circumspectly. But it is the Bible doors that speak to us most clearly.

Using the door allegorically, Jesus urges his disciples to enter into their prayer closets and shut the door. A closed door shuts out and shuts in at the same time. This is the Christian's retreat.

Jesus, speaking to the loyal church, said, "I have set before thee an open door." This door stands as a constant challenge to the church to carry out the great commission: "Go ye into all the world, and preach the gospel to every creature."

These are great and challenging doors but to me none can compare in beautiful meaning to the Christ Door of John 10:7-9. Through this door He purchased everything on Calvary. He who enters will find abundant life.

Jesus is standing at its portals even now inviting YOU to enter in and be saved.—*Robert N. Conley*

The Man of God – Your Minister

Your minister is capable of holding top positions in any firm in your town. But he feels that God has called him to a greater task than that. Therefore he is willing to give his life to help people like you and your family enjoy the Christian life and get to heaven. But the average minister married and with two or three children is faced with a tremendous economic burden. Even with a parsonage provided, utilities, and car allowance, most ministers find it difficult to meet month-to-month expenses.

In the past 25 years the cost of consumers' items has more than doubled. In the same period, ministerial salaries have risen slowly. Compared with the more rapid increase for teachers, sometimes called the "forgotten profession," ministers' salaries are still frighteningly inadequate. Ministers spend more time in their work than any other man. Their jobs are a full seven-day week with long hours. You cannot afford to force him into taking a part-time job, because you will be the loser.

Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions. A living wage is not enough. The minister and his family are entitled to some of the extras of comfortable living—books, education, and recreation. Now responsible churches who care have come to the realization that they must give as much as they ask if the ministery is to continue to hold our best qualified men.—*W. M. Phillippe, Jr.*

We Are Being Watched

THE WORLD is watching to see whether Americans are "willing to back up their stated principles with force," if necessary, Maj. Gen. Frank A. Tobey, the Army's Chief of Chaplains, said in Colorado Springs Tuesday afternoon.

He said the United States has tried to formulate a foreign policy which is "consistent with moral convictions."

"We believe," he said, "that a lasting solution for the ills of the world can be found among nations only when all agree that such solutions must be based upon: the principle of brotherhood; the recognition of the dignity of the individual; the inherent rights of all men and peace with honor!"

General Tobey addressed his remarks to region chaplains of the Army Air Defense Command attending their annual command chaplains conference.

He said that chaplains have never faced a greater challenge—and opportunity—to go out and "reach men for God" than they do in the present situation of world tension with its buildup of the Army to more than one million men.

Chaplains are known, General Tobey pointed out, "as men of peace" and they do not want war. However, he urged the chaplains never to forget that the Nation's forces are being built up for "only one purpose: to battle—if need be—for freedom! And every soldier must be ready for personal combat with the enemy."

"As our forefathers in 1776 dared to pledge their support to the Constitution," General Tobey said, "so must we in these dangerous days dare to pledge our lives, liberty and sacred honor in the safeguarding of God's gift of freedom and spreading the Gospel of righteousness and faith the world around."

For the United States, he said, this truly is a "decade of decision."

"As never before, he pointed out, "in the world's arena we are being scrutinized."

"In all areas of the communistic bloc and among the uncommitted nations we are being watched. We are being judged. The world is watching and judging as to how we respond as a nation and as individuals to the rapid changes in the international situation.

"They are asking about us—as individuals as well as a nation: Are they honest? Are they dependable? Are their actions consistent with their stated morality? Are they willing to back up their stated principles with force? If we support them and we are attacked, can we expect them to support us with something more than words?"

General Tobey said America was conceived "in a steadfast faith in the ability of men to build a society based upon the moral laws of God" and a society in which all might enjoy the highest degree of freedom and opportunity.

"These basic principles today are being challenged! We are being involved in one of the mightiest conflicts of all history. Even our right to survival is being challenged," he asserted.

The Army's objective presently is 1,008,000 personnel, General Tobey noted, a fact which offers a "religious challenge" which no body of clergymen in the world can equal.

Approximately 65 per cent of the Army will be men between the ages of 17 and 23, General Tobey said. This means that chaplains will have responsibility for the moral and spiritual leadership of "well over one-half a million young men."

Chaplains are "on trial," said General Tobey, to reach this "Army of youth for God and for freedom." It is their great concern.

He urged the chaplains to "go out into the highways and byways" to compel men to come to them, by going where the men go, by being interested in their interests, by living in and seeking to understand their world, by being "approachable," and by using every means available to win their "confidence, loyalty and enthusiasm."

U. S. Army Photo

REGION CHAPLAIN MEETS CHIEF—Chaplain (Maj.) Glenn D. Lauby of 4th Region, Army Air Defense Command, with headquarters at Richards-Gebaur Air Force Base, Mo., who attended the second annual ARADCOM Chaplains Conference in Colorado Springs, is shown at the conference in a discussion with the Army's Chief of Chaplains, Maj. Gen. Frank A. Tobey (second from right). Others shown are Chaplain (Col.) Bernard J. Fenton (second from left), Director of Personnel, Office of the Chief of Chaplains, from Washington, D. C.; and (far right) Chaplain (Col.) Ned R. Graves, ARADCOM's command chaplain and host for the conference, held at command headquarters.

From Our Servicemen

Dear Rev. McIntyre:

Please forgive me for being so late with our gift to help in your great work of ministering to our Servicemen. Thanks for the reminder. I appreciated the mail I received from your Department while in the Army in 1953-55 and I hope that you will continue the good work and that it will reach the hearts of many men in the Service of our Country.

We have two fellows we would like to add to your mailing list if they are not on already. One of them, Pvt. B, attended Marion College. *H. T.*

Names of your relatives, friends, or members of your church or Sunday school to whom the ministry of the Wesleyan Servicemen's Department should be extended may be sent to: Wesleyan Servicemen's Department, Box 2000, Marion, Indiana.

Dear Rev. McIntyre:

I thought that I would take this time to write you a short note. I have appreciated very much receiving your letters and tracts. It may seem that they bear no fruit, but they do.

Here at Camp Lejeune one hears and sees little else than the training and preparations for war. It seems that in the past two years this military installation has been almost constantly sending a unit to some trouble spot in the world.

The language one hears is seldom the kind that is heard in church. In the dispensaries I hear many sad and some rather startling tales of woe. Broken families, fathers not at home for long periods of time. Strong indications that premarital and extramarital relations are rather abounding. Among this, one hears little of God except at the last minute, "Where's the chaplain?" Very few look up.

Some seemed rather surprised when God was suggested as the physician that could help. Others thought that it might be "a good idea." Some didn't think that even He could help. A rather infamous, dark, drab picture, is it not?

It has been very helpful to get something in the mail that was fine and good. I sincerely appreciate having received these small yet bright sparks of light in the midst of this dark existence. I hope this will serve as a stimulant to you and show you the great need for the continuance of this great work.

I am leaving the Service in a week and returning to my home. I thank you for remembering me.

Lt. W. W. H.

Gifts for the work of the Wesleyan Servicemen's Department may be forwarded to: The Wesleyan Servicemen's Department, Box 2000, Marion, Indiana. Such gifts are urgently needed just now.

Servicemen Must Witness

As a "soldier of Jesus Christ" I entered the Service the first time with the philosophy that "I would live my Christianity, and others would seek it, and my life would speak so loudly that I wouldn't have to talk." I was quite convinced that this was the best plan, but as I look back I realize the real situation. . .

I was afraid to do anything else and did not have enough confidence in my Commander, Jesus Christ, to speak forth for Him. If you are talking down the spoken-witness angle, examine your motives honestly to see if your main difficulty is not that you are afraid and ashamed of Christ. . .

The men knew I did not smoke or drink. In fact, I think many of them were frankly puzzled as to what on earth I did do. But a negative philosophy will never save sinners. . .

Several days of combat had passed before I was shaken out of my "just living as a Christian" philosophy. The word was sent up to me that one of my men was dying and was asking for me. The fire was heavy, and I didn't feel I should leave my men to go to this one man. The messenger finally said, "He wants you to pray for him. Won't you please come?"

That hit me. Apparently I had acted enough like a Christian to make him believe I could help. So I made my way back some yards to the wounded man. He was deep in shock, and I could see he was about to die. He could say nothing but "Pray" over and over. I did pray, but he soon slipped out—where I do not know.

I prayed for that dying man that moment, but I prayed something different, too. I prayed that God would forgive my lackadaisical attitude and my pride in thinking that all I had to do was to live a "good life."

As soon as a lull came in the battle and I had an opportunity to call my men together, I told them what I believed—how Jesus Christ had died for each one of them and what He meant to me, and how I had failed them up to this point.

I told them that I would not harass them by talking about it all the time, but if they wanted to pray or find out what the Scriptures said, I would be glad to talk or pray with them. This was the beginning of a very fruitful time. We had Bible studies together, and a number of men accepted Christ as their Saviour.

Excerpts from "Strictly G I" by Cleo W. Buxton, General Secretary Officers' Christian Union. Reprinted from Christian Servicemen's Fellowship

World Mission Highlights

Record Enrollment

The Wesleyan Academy in Caparra Heights, Puerto Rico, began its fall term with a record enrollment. Two hundred seventy-eight students will be taken through eight grades by thirteen faculty members. Six of the faculty are Stateside missionaries, seven are local residents.

The only immediate solution to the crowded classroom conditions which last year necessitated classes meeting in a bedroom and the garage of mission headquarters, is a double schedule. Approximately half of the students come in the morning and the other half in the afternoon. The teachers and bus drivers? They work double shifts with little time for class preparation.

Efforts to complete purchase of a new site already selected are continuing in an effort to provide six additional classrooms and two offices by the opening of school next year. The present school has no building of its own but uses the Sunday-school rooms of the Caparra Heights church. The new unit is expected to cost $32,000 of which nearly half is on hand from a White Gift Christmas offering raised by the Woman's Missionary Society and a special Y.M.W.B. offering.

Early Furlough

The vernacular Bible School in Bendembu has been so successful that all feel it must be continued without a break in schedule. To make this possible Rev. and Mrs. Marion Birch will take a short furlough in the U.S.A. beginning in December this year and returning to begin the school year in May 1962. Remember these indefatigable workers in your intercession.

Onondaga Reservation

We welcome Rev. and Mrs. George Merz of Rt. 1, Nedrow, New York, to the pastorate of the church on the Onondaga Indian Reservation near Syracuse, New York. An appointment of the Rochester Conference, the reservation work is of many years standing. It is also an important member of our American Indian missions and churches. Each year there are Onondaga students at Brainerd Indian School. After graduation students have returned to the reservation where they enjoy the confidence and respect of tribal leaders. Regular support of these newest workers amongst our Indian friends is needed.

Leprosy Treatments

Leprosy treaments are still given in Sierra Leone. The dropping of this item from the list of special projects has caused some surprise. But medicines are being provided by the government of Sierra Leone. Incidences of leprosy (Hansen's disease) in this new west Africa nation are comparatively high. According to a World Health Organization survey, leprosy strikes fifty-seven out of each one thousand inhabitants. Between five hundred and six hundred sufferers come weekly to the Kamakwie Hospital and its associated village clinics. Careful records are kept of these who receive their twice-weekly tablets of D.D.S., a sulphone derivative. This oral treatment replaces the painful shots formerly given and promises to be the best deterrent yet discovered for this ancient disease. Now, thanks to the World Health Organization and the Government of Sierra Leone, these treatments may be continued without cost to us for purchase of drugs. Our expense is in maintaining medical staff and providing them with transportation to the clinics.

Missionary Open Dates

Rev. Paul Dekker: March 16-April 5 between appointments at Marion, Ind. and Grand Rapids, Mich.

Rev. Malcolm Ellis: March 1-10 and 16-25 when he will be in the South.

Miss Orie Spaulding: March 16 through April.

Miss Leora Strope: November 8-December 17; March 16 through April.

These missionaries as well as *Rev. Levi Troyer, Rev.* and *Mrs. Jehart Hanson* and *Miss Ruth Curtis* have open dates in the months of January and February.

For scheduling, write *Rev. Robert N. Lytle, Box* 2000, *Marion, Indiana.*

Medellin Bible Distribution

A nation-wide Bible distribution campaign in Colombia recently came to a successful close with Medellin being one of the last major cities to participate. Missionaries and Colombian Christians, young and old, took part in this intensive distribution and sale of the Word of God. One of our missionaries reported sales of three thousand portions in one day. We are urged to follow this distribution of the Scriptures with prayer. Truly the entrance of God's word gives light. The Catholic hierarchy has long forbad its Latin American members to read the Bible. Such a campaign then would meet with official opposition. In a few instances, however, local Catholic leaders have reversed their long-standing opposition to lay Bible reading and have actually recommended the reading of the Scriptures to their people.

Overseas Placement Service

An office to help Christians find placement in non-missionary service overseas has been opened in Chicago by the Missionary Department of the Inter-Varsity Christian Fellowship.

Designed to help Christian college graduates and faculty members who desire to bear witness abroad through vocational service, the bureau is gathering lists of such openings and will make available information regarding job-possibilities to those who consider this important form of Christian service.

Such a clearing house has been greatly needed and long anticipated. Individuals as well as mission boards have found it difficult to obtain adequate information about such job opportunities. For information write: Eric S. Fife, Placement Bureau, 1519 North Astor Street, Chicago 10, Illinois.

Dear Editor...

"The Catholic Issue"

I have just read in the September 13 issue of THE WESLEYAN METHODIST the article on "The Catholic Issue."

I can appreciate the feeling of the Wesleyan pastor who has this concern. I appreciate even more your position on this matter. It is true, I have held my breath at some of the articles that have appeared, but I do feel they are needful. I have subscribed to THE WESLEYAN METHODIST for my mother and father. They are Roman Catholics, along with the rest of my family.

Although we do need to avoid controversy, still we have an obligation to speak the truth. "We cannot follow the course of silence." Even though I realize the "touchy" situation I am in with my family, I also feel that Protestants (and Catholics) need to be kept both informed of and aware of the dangers inherent in a society where Roman Catholics are in control of a nation's religious and political life.

I am praying that my family, through the pages of THE WESLEYAN METHODIST, may find the truth as it relates to their personal salvation.

ANOTHER WESLEYAN PASTOR

Need Religious News

My check is enclosed for a one-year subscription to THE WESLEYAN METHODIST. I am proud to know that there is at least one magazine (religious) that is printing the news of the "Religious World." Christ said to "watch" and "to hold fast till I come." How can we hold fast unless we know what the whole world is doing? To help us do that, we need to keep informed and not be deceived or taken unware.

HORACE E. WALKER
SALEM, VA.

Loan Your Copy

My neighbor, Mrs. Jessie Japson, loaned me her WESLEYAN METHODIST magazine and I was so impressed with the article "The Olivet Prophecy" that I would like very much to have a copy of this number. This is for September 6, 1961.

Mrs. Japson belongs to the Wesleyan Methodist church, and I am parish secretary at St. Paul's Episcopal Church. Our other neighbor on the third floor is a Roman Catholic. I have many interesting conversations with both my neighbors.

MRS. IDA DAVIS
ENDICOTT, N. Y.

Lesson for November 12
Paul Preaches at Athens

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 17:22-34a.

Golden Text: Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

M	Paul Preaches at Athens.	Acts 17:22-34a
T	Paul Comes to Athens.	Acts 17:10-21
W	Paul Writes Thessalonica.	I Thess. 1:1-10
T	Paul Defends His Ministry.	I Thess. 2:1-10
F	Paul Urges Faithfulness.	I Thess. 2:11-20
S	Paul Sends Encouragement.	I Thess. 3:1-8
S	Paul's Final Charge.	I Thess. 5:15-28

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Listen, People, Listen!

(*from page* 6)

guarded souls. He will admit that this two-edged Word cuts him deeper than he can make it cut you, that he needs its redeeming thrust equally as much as you. He hopes that a holy Flame will speed his words, scorched though they be, and that some of the burn will light on your hearts. Recall that it is by your insistence and assistance that this man seeks unswerving fidelity to the Commander's command: "And preach as you go!" Remember that he preaches from the terrible conviction that he must one day give account for your souls before God. Your man is vulnerable and he will fail miserably in this world's eyes and he will also fail in the eyes of the faithful unless, by God's grace and your loyalty, you give him your prayers, your ears, your minds, and your hearts; for, until the final assize, God has provided no other way to salvation than through the faith imparted and continuously startled by the preaching of Christ.

When your minister comes down from the pulpit, and when you and he know that Christ has spoken His Word through your minister's words, hoard them all on memory's tablets and force them through the redactors of your hearts; and, when explosive power erupts, trigger its application to all of life by the thoughts of your minds, the words of your speech, and the deeds of your hands.

And woe to him who cries *"Hold!"* when the countdown is finished!

Return the Bible to the Heart of the Nation

In this time of peril the National Association of Evangelicals urges that the Christians of America join together to return the Book which made this country great back to the heart and center of our national life. To meet this need the NAE offers a four-point program:

- **Bible Reading**
  An effort to enlist 10 million Americans to read the Bible through in '62 and to encourage the public reading of the Scriptures in parks shopping centers, etc.
- **Bible Preaching**
  National Awards for the best sermon on Bible Sunday December 10, 1961, the Place of the Bible in the Life of the Nation.
  First Award—a trip to the Holy land.
  Second Award—200 books for the minister's library.
  Third Award—a complete Audio Bible Sacred Record Library.
- **Bible Study**
  The encouragement of Daily Bible study in homes and Bible study programs for churches. A thorough list of Bible study helps is available.
- **Bible Distribution**
  One million copies of the Gospel of John available for free distribution as well as Scriptures in foreign languages and Braille.

Pastors and church leaders should join in this nationwide program to help bring our Nation back to the Book upon which it was founded.

– – – – – – – – – – – – **Clip and Mail Today!** – – – – – – – – – – – –

National Association of Evangelicals
Box 28, Wheaton, Ill.

Yes, I want to have a part in returning the Bible to the heart of the nation. Please send me the following:

- ☐ Sample packet of materials for "Read it through in '62." I enclose $1.
- ☐ Instruction Sheet and order blank for "Read it through in '62." Free.
- ☐ Information on how to set up a public reading of the Bible in my community. Free.
- ☐ Complete rules on "The Bible in National Life Sermons Awards." Free.
- ☐ Bibliography on Bible study materials. Free.
- ☐ Information on how to get free gospels for distribution.

Name _____

Address _____

City _____ Zone ____ State _____

Religious News

Open Filipino Language School

MANILA, Philippines (EP)—After seven years of discussion and planning, an Interchurch Language School was opened at the beginning of this school term here.

The institute will give missionaries in the Philippines an opportunity to study local dialects in a formal program geared for missionaries.

Six major dialects are spoken by more than a million people each in the Philippines, and the situation is further complicated by the fact that more than half the population speaks and reads English, thus limiting the missionary's incentive to learn a dialect. The new school offers study in three of the most widely spoken dialects—Tagalog, Cebuano and Ilocano.

Ministers' Moving Costs Tax Deductible, If New Bill Passes

WASHINGTON, D.C.(EP)—Rep. Jackson E. Betts, (Rep.—Ohio) has introduced a bill here to provide that the amount paid to a minister for moving expenses shall be deductible for income tax purposes. He said the bill is fair, because clergymen in many denominations are required to move from time to time by the custom or rules of their church bodies.

More Chaplains Needed for Expanding Army

Volunteer Protestant, Roman Catholic and Jewish clergymen are needed at once as chaplains in view of the expansion of the U.S. Army says Chaplain (Major General) Frank A. Tobey, chief of Army chaplains.

"With the current build-up of strength in the Army, and the subsequent call of thousands of men to active duty," he said, "a proportionate number of chaplains is required."

He underscored the fact that chaplains are volunteers, and said he wanted it kept that way. He said there was a particular shortage of Catholic, Jewish and Episcopalian Chaplains. Southern Baptists, he said, have been one of the few denominations to keep their chaplaincy quota filled in the past. (EP)

Reject Trenton United Fund

TRENTON, N.J. (EP)—Secular press ads in this vicinity have carried notice that the Greater Trenton Council of Churches can "no longer in good conscience" support financially or otherwise, the Delaware Valley United Fund.

"Public solicited charity funds," the council explained, "should not be used to subsidize any department of any church."

During the last year the Protestant council has opposed aid given by the United Fund to the Catholic Youth Organization.

Urge Teaching of All Religions in Ontario Schools

TORONTO (EP)—Religious indoctrination of Protestant Christianity should be changed to religious education including all faiths, the Ethical Education Association told John Roberts, minister of education.

Mrs. Doris Dodds, president of the E.E.A., said her association does not object to religious education in the public schools, but strongly opposes the teaching of one faith as if it were the only correct one (Protestant Christianity).

(For 17 years, two half-hour periods a week of general Protestant instruction have been conducted in the schools. Parents may exempt their children, but many protest that such segregation results in incidents among the pupils. Parents have charged their youngsters were discriminated against by teachers.)

U. of Minnesota Gets Hindu Assoc.

MINNEAPOLIS, Minn. (EP)—Approximately 40 Hindu students at the University of Minnesota have organized a Hindu Association—"first formal religious organization of Hindus in the history of Hinduism," according to Ramineni Ayyanna, university graduate student and association financial secretary.

It was organized to promote unity, universal brotherhood and love through the study of Hinduism.

College Course Teaches N.T. on TV

WASHINGTON, D.C. (EP)—"An Introduction to the New Testament"—a new college credit course in religion—will be presented this year over television by American University in cooperation with the National Capital Area Council of Churches.

It will mark the fourth consecutive year that Dr. Edward W. Bauman, associate professor of philosophy and religion at Wesley Theological Seminary, has taught a class through television.

The courses have proved sensationally successful, with an audience survey showing that 80 percent of the television sets monitored on a Saturday morning last year in the Washington area were tuned to Dr. Bauman's class.

Phones 'Preach' to Passersby at Los Angeles Fair

LOS ANGELES (EP)—Telephones are ringing at the Los Angeles County Fair (Sept. 17-Oct. 1) at the booth of the Union Rescue Mission.

As people walk by, they pick up the receiver to hear Bible verses that deal with eternal life and Christian salvation.

"This is creating a great deal of interest and people are stopping by the thousands to listen," said Hugh R. Murchison, president of the Mission.

Negro Baptists Elect Dr. Jackson

KANSAS CITY, Mo. (EP)—The re-election of Dr. J. H. Jackson of Chicago as head of the five million member National Baptist Convention, U.S.A., Inc. ended a year-long argument over the presidency of the Nation's largest Negro Church body.

Dr. Jackson's victory over his rival Dr. Gardner C. Taylor of Brooklyn, N.Y., came after a stormy three-day meeting which erupted into a free-for-all that led to the death of one of the delegates.

After a five-hour polling of almost 5,000 delegates, Dr. Jackson emerged as the winner by a vote of 2,732 to 1,519. He was hailed by a handkerchief-waving rendition of "Battle Hymn of the Republic."

Dr. Taylor, who had contested Dr. Jackson's election at last year's convention in Philadelphia, acknowledged his defeat and urged the delegates to support Dr. Jackson.

"The supreme court of the National Baptist Convention has spoken," Dr. Taylor said. "Let us all close our ranks behind the leadership of Dr. Jackson. I will fall in behind Dr. Jackson." The first Negro president of the Protestant Council of the City of New York, Dr. Taylor is pastor of the Concord Baptist Church in Brooklyn.

Ancient Synagogue Found Near Rome

ROME (EP)—Excavations have unearthed the remains of a monumental synagogue near here, built some 200 to 500 years before Christ. The discovery was made near Ostia Antica, the harbor of Ancient Rome.

Experts said the structure probably was one of the oldest Jewish monuments, second only to the Wailing Wall, a fragment of the Jerusalem Temple destroyed by the Emperor Titus. They estimated that the synagogue dated from the 2nd to the 5th Century, B.C.

Cardinal Hails Protestant Attitude Toward Vatican Council

VATICAN CITY (EP)—Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, stressed here recently what he said was the "respectful attitude" of Protestant leaders toward the forthcoming Second Vatican Council.

Writing in *Civilita Cattolica,* influential Jesuit publication here, the German-born Cardinal, himself a member of the Society of Jesus, said that interest in the Council was revealed in the numerous discussions that had taken place between Catholics and non-Catholics in many parts of the world.

Guatemala Evangelicals Visit President

GUATEMALA CITY (EP)—Several evangelical leaders recently called on President Miguel Ydigoras to thank him for granting use of the spacious national Industrial Exposition Park for the all-Central America pastors' retreat to be held here the third week of January 1962. During the interview the Chief Executive offered to be present for the opening of the retreat.

The President's visitors presented him with a Bible in the name of the Evangelical Alliance of Guatemala.

Amish Enjoy Respite from Tax Collectors

WASHINGTON, D.C. (EP)—Old Order Amishmen who have refused to pay their Social Security taxes or receive benefits from the fund will not have their property seized any more—at least not until Congress has reached a decision on pending legislation that would exempt religious objectors from participation in the program.

The Amish object to participation in Social Security for several reasons, including a fear that it will lead young people to shirk the Biblical injunction to care for parents, widows, and orphans and pass this responsibility off to the state.

Ex-Fighter Pilot Returns to Japan as Messenger of Peace

ATLANTA, Ga., (CNS)—An ex-fighter pilot who recently commanded a jet fighter wing for the US Air Force during the Korean War is returning to the scene of his former battleground on an assignment that may be his toughest yet. The man is Col. Roy LeCraw, a former mayor of Atlanta and a Presbyterian layman, whose mission on this

trip to Japan and other Far East countries is to awaken Christian laymen to their responsibility in witnessing for Christ, tithing and prayer. In 1959 he toured to Japan as a member of a team of speakers for the Japanese Protestant Centennial.

In stating the purpose for his trip, Col. LeCraw said, "Japan is undoubtedly the most strategic, the most intelligent and the most important nation in the Far East. The real goal of the Communists, it seems to me, is to merge the manpower of China with the industrial capacity of Japan and if that ever happens, it would be bad for the West.

"Japan is the most challenging field because the intellectual level is so high and the people so materialistic and proud. After one hundred years of Protestant efforts only two-fifths of one percent of the Japanese are professing Christians. This means that the nation is more than 99 percent pagan and has a tremendous potential for the preaching of the Gospel."

Nigeria May Close Country to South African Missionaries

LAGOS, Nigeria (EP)—Because of a bill passed by the Nigerian Parliament, Nigeria may be closed to South African missionaries in the future. The government law requires visas for all persons from that country.

A government spokesman said that some 50 South African citizens now working as missionaries in Nigeria will probably not be ousted. But he noted that the new bill could be used to prevent any new missionaries from coming in.

The bill passed in response to mounting feeling here against the apartheid policies of the South African government.

Radio Evangelist Sees Right-Wing Leaders Shaping Fraternity

CHICAGO (EP)—Dr. Billy James Hargis, Oklahoma radio evangelist, said here that leaders of right-wing organizations and some conservative members of Congress are starting a secret fraternity to coordinate their anti-Communist activities.

Declining to name the Congressmen or other members of the fraternity, the evangelist said: "We don't think publicity would be good for this organization." He indicated, however, that the new organization's first meeting will be held soon after January 1.

Debate Triggered on Parochial Bid for Educational TV Tie-In

HAGERSTOWN, Md. (EP)—A controversy has arisen here as the result of a Roman Catholic school's application to connect its classrooms with an educational television network operated by Hagerstown's public schools.

St. Mary's school, in applying, said it would pay for cable connections and cable rental fees.

An attorney for the parochial school says the action would be constitutional, while an attorney for the Hagerstown school board charges it would contravene Maryland law. It is forecast that the problem will be sent to the state's attorney general for a ruling.

Kennedy Praises Bible as 'A Chart of Life'

WASHINGTON, D.C. (EP)—President John F. Kennedy, in a letter to Erwin D. Canham, editor of the *Christian Science Monitor* and chairman of National Bible Week Oct. 16-22 has called on the Nation to study the Bible as "a chart of life."

"For two decades this annual activity has helped to bring to the thought of a wide range of Americans the value in their personal lives of reading the Holy Bible," Kennedy said.

"These are days when it is increasingly essential to turn toward spiritual values which are enshrined and articulated in the Holy Scriptures.

"The Bible is a meaningful document in the world today when men are once more struggling to preserve religious rights along with all other basic human rights.

"For Americans to remind themselves of its value as a chart of life is always timely."

National Bible Week is sponsored by the Laymen's National Committee, an all-faiths organization founded in 1940 "to reawaken interest in the precepts of the Bible and to encourage regular attendance in the house of worship of all faiths."

Billy Graham To Hold Chicago Crusade Early Next Summer

CHICAGO, Ill., (CNS)—A month long evangelistic crusade will be held in Chicago by Billy Graham early next summer. The exact dates of the event, May 30-July 1, and the opening of Crusade offices in Chicago for that event were announced at a recent press conference. Rev. Walter H. Smyth of the Graham team who will serve as the crusade coordinator came here to open the crusade office. His immediate task will be to arouse prayer support for the event and to set up organizational machinery for series of meetings which are expected to be the biggest of Garham's crusades.

Already engaged for the month of evangelistic meetings are the McCormick Place exhibition hall which seats 45,000 and the huge Soldier's Field which can accommodate crowds of 160,000. The crusade will begin on Memorial Day in the exhibition hall and then move outside for the final two weeks. Newly completed expressways furnish ready access for these facilities from all parts of the city by car, bus and public transportation. As a result it is expected that these meetings will have a greater attendance than Graham's crusades in England and New York. Total attendance is expected to exceed one million people.

Episcopalians To Seek Broad Church Merger

DETROIT (EP)—Delegates to the triennial General Convention of the Protestant Episcopal Church here gave a go-ahead to a quest for the most sweeping reunion of churches in American history.

Lay and clerical delegates to the Episcopal governing convention joined bishops in approving talks seeking merger with at least four other denominations of various backgrounds and characteristics.

The measure calls for joining United Presbyterians in asking Methodist, the United Church of Christ, the Polish National Catholic Church and possibly others to take part in merger talks.

An amendment to the original resolution stipulates that the talks be on the basis of the Chicabo and Lambeth "quadrilaterals." Bishops had specified only the Lambeth quadrilateral. Both, in general, set these essentials for a united church:

1. The Bible as the "revealed word of God" and rule of faith.
2. Acceptance of the ancient apostles and Nicene creeds as confessions of belief.
3. Use of the two sacraments of baptism and the Lord's Supper, ministered with "unfailing use" of Christ's words in instituting them.
4. A ministry acknowledged by every part of the church as possessing not only the "inward call of the spirit, but also the commission of Christ," as carried on through the historic Episcopal succession.

The envisioned merger would include about 20 million Christians.

Free Will Baptists of N. C. Form New Group

GOLDSBORO, N. C. (EP)—Sixty-one delegates at the 49th annual convention of the North Carolina State Association of Original Free Will Baptists, walked out of the assembly and formed another state association.

The action resulted from controversy among the church officials when the dissenting 61 delegates refused to accept a "statement of faith and discipline" at the convention.

The new organization, to be known as the Conservative Fellowship of the North Carolina State Convention of the Original Free Will Baptists, claims it represents an estimated 18,000 of the 40,000 Original Free Will Baptists in the state. The Rev. Frank Davenport of Goldsboro was elected moderator.

90,000 Hear Graham at Closing Philadelphia Rally

PHILADELPHIA, Pa. (EP)—Some 90,000 people jammed the Philadelphia Stadium, September 17, to hear Billy Graham at the last service of the four-week crusade.

A total of 2,095 people registered their decisions for Christ at the closing meeting, bringing to 16,242 the number who signed decision cards during the entire month of meetings.

A highlight of the Crusade was the response of youth to the Gospel. On "Youth Night," August 25, an audience of 35,000 sat through a drenching rain. When it was suggested that the meeting be cut short if the rain got worse, the youth led the audience in a resounding "No!" While Dr. Graham continued to preach in the rain, the local Philadelphia Phillies suspended their baseball game for 62 minutes.

New Guinea Area Seen Opposing Gospel

BALIEM VALLEY, New Guinea (EP)—Dani tribespeople here have become more intense in their resistance to mass revival, resulting in the martydom of some who had accepted the Gospel.

A group of Danis who had become believers settled in a valley called Kulukwi. They witnessed to the 1,500 residents of the area, until there were some 2,000 believers. Missionaries of the Christian and Missionary Alliance went to the area each week to hold meetings among them.

As interest grew, however, the opposition increased. Recently a band of 2,000 armed warriors attacked the Christian community. An undetermined number of Danis were killed, and the missionaries who were conducting the service narrowly escaped the slaughter.

Church News

WY Quiz Teams Compete at National Convention

The interest of Wesleyan Youth and adults from all over the Church is being focused on the National WY Convention to be held December 27-29, 1961, at the Kentucky Hotel, Louisville, Kentucky.

Throughout the summer and fall conference level play-offs have been conducted in the Wesleyan Youth Bible Quiz program over the Book of Luke. More than 15 conference teams have already indicated their plans to compete in the finals at the National WY Convention. Each team will be backed by enthusiastic young people from the Conference which it represents. A series of two sets of preliminaries and one each of semi-finals and finals will result in a Church-wide grand championship team being named. Suitable awards are being planned for these young people who have spent a full year in intensive study of the Book of Luke.

No other program in recent years has driven so many young people so deeply into the Word for such exhaustive study. A salute to the winning conference teams and may the best team emerge victorious at Louisville.

Registrations for the Convention are being received in the General WY Office in Marion. See your pastor or local youth leader for your registration materials or write to the General WY Office, Box 2000, Marion, Indiana.

Houghton College Announces Record Enrollment

Houghton College began its fall semester with a record enrollment of 912, including 370 new students.

An increase of over 100 students from last year was made possible, in part by the completion of a new men's dormitory, housing 124 men. Also added were increased dining accommodations and new physics laboratory facilities.

This year Houghton College has also introduced three major changes in its curriculum; now offering a philosophy major, and minors in linguistics and physical education.

The college, founded in 1883, has students from 32 states, the District of Columbia and 10 foreign countries.

Houghton College Gets $2,400 Grant From Eastman Kodak

A direct grant of $2,400 to Houghton College was announced by Eastman Kodak Company.

This grant is part of Kodak's aid-to-education program, which this year amounts to an approximate total of $1 million.

Direct grants are given by Kodak to privately supported colleges and universities on the basis of the number of graduates of each institution who joined Kodak five years ago and are presently employed by the company. This year's grant to Houghton College is based on M. E. Rowley ('51).

These grants are designed to help schools compensate for the difference between the actual cost of educating graduates now with Kodak, and the amount that these graduates may have paid in tuition and fees. The direct grants also serve to recognize the role that graduates of these institutions are playing in the company's progress.

Since 1955, Houghton College has received over $27,000 in direct grants from the Eastman Kodak Company.

Central College

Increased Enrollment

A total of 225 students, representing eleven states and Indonesia is distributed as follows: high school - 21, college - 183, music - 21. These figures represent a drop of approximately thirty-five per cent in high school students, a gain of approximately fifteen per cent in college students, and an over-all increase of approximately ten per cent. Negotiations are now under way for an extension course for public school teachers of Pickens County. This course should bring the college enrollment well beyond 200.

Harvest Day

Friday, November 3, has been set as the date for Harvest Day and Home Coming. For many years this occasion has been a red letter day on the Central campus. The Southern Area Women's Missionary Society sponsors the main program which is held in the college chapel at 10:30 a.m. Through the kindness of various missionary societies a buffet dinner, free to all, is served in the dining room. Traditionally this has been the occasion for some interesting athletic events on the campus. Then, too, the alumni will gather in the library in the afternoon for informal visits and for refreshments. Don't miss this wonderful occasion. Provisions and cash contributions from the various missionary societies will be greatly appreciated.

Some Interesting Events

October 12-22 - Fall Revival - Rev. Robert McIntyre, Evangelist; November 3 - Harvest Day; December 11 - Annual Meeting of Board of Trustees; February 8-11 - Missionary Convention; February 27-March 1-Southern area Ministerial Convention; May 31-June 4 - Commencement.

September in Sierra Leone

The Annual Preachers and Teachers Institute was held in Bendembu August 30-September 6. It was a profitable time both spiritually and educationally. At the service each evening messages were brought by Rev. Foday Turay and Pastor J. W. Taylor. Classes held each day in the Bible School building included a Bible study in the Book of Exodus by Warren Woolsey; "Reaching Children For Christ" by Mrs. Birch and Mrs. Swanson; "Christian Citizenship" by Marion Birch and "Roman Catholicism" by Vernon Swanson. A class in "Health" was taught each afternoon by Marilyn Birch.

Dedication ceremonies for the new Kamakwie Wesleyan High School were held on September 11. The following day school opened with an enrollment of 34 students—29 boys and 5 young ladies. Pray for Miss Evatt and the students in this new venture.

The Vernacular Bible School also opened on September 11 for its second term of the 1961 school year. Courses offered this term include The Epistle to the Romans, Christian Doctrine, Church Leadership, English, and Arithmetic. Pray for these 25 young men as they continue their studies.

Dedication ceremonies for the new Binkolo School addition were held in Binkolo on Saturday, September 23. A crowd of about 300 were on hand including several government officials. After the ceremonies, refreshments were enjoyed by all. This was followed by a football game between Binkolo and the Makeni Police. The game ended 0-0.

Enrollment in Wesleyan Grammar Schools is now up over the 2000 mark. The largest gains over the past year are in the Binkolo and Kamabai schools.

The Bendembu town water supply is now nearing completion under the direction of Marion Birch. The people of Bendembu will now have a pure water supply piped in from four deep wells instead of the polluted water holes, rivers, and shallow home-made wells they have been using.

The Gospel of Mark has been translated into Loko and is now being printed at the printing press in Bendembu.

Using talent from the United Brethren In Christ Mission, we are now producing tapes for the ELWA radio ministry in the third language. This is the Mende language. These tapes are doing double duty as the Loko in our own area also understand Mende. Mende is the largest language group in Sierra Leone and by adding it to the tapes already being aired in Temne and Limba we can now reach the majority of the people in their own language with the Gospel message. However, more radios are needed to be put into the villages before this can really be accomplished. Sierra Leone gospel programs are on ELWA each evening at 7 p.m.; Temne is on the air on Mondays, Wednesdays and Fridays; Mende on Tuesdays; Susu on Thursdays; and Limba on Saturdays. All but the Monday and Thursday programs are produced by our mission.—*V. W. Swanson*

Prayer Requests

Pray for Plummer Chapel (Indiana Conference) revival, November 8-19, with Evangelist Lauren Crow, a former pastor, and Rev. and Mrs. Kenneth L. Knapp in charge of the music. The pastor is Rev. Russell J. Klinger.

Birth

Mark Orlan Wilson, born October 3, 1961, to Rev. and Mrs. Andrew Wilson, was graciously welcomed by his four brothers. Mr. Wilson is pastor of the Fargo Wesleyan Methodist Church, Marengo, Ohio.

WEDDINGS

Dudley-Lattimer.—On September 23, 1961, the marriage of Anita May Lattimer, daughter of Mr. and Mrs. Gordon Lattimer of Athens, Pennsylvania, and Dallas D. Dudley, son of Mr. and Mrs. Homer Dudley of Marengo, Ohio, was solemnized in the Fargo Wesleyan Methodist Church, Marengo, Ohio. They were united in marriage by Rev. Andrew Wilson.

Hunter-Kindschi.—On September 1, 1961, the marriage of Carolyn Sue Kindschi, daughter of Rev. and Mrs. R. H. Kindschi of Canton, N. C. and Jerry Lee Hunter of Blacksburg, Va., was solemnized in the Canton Wesleyan Methodist Church by the bride's father. They will reside in Central, S. C., where the groom is a Junior in the theological department—R. H. Kindschi

Rice—Stotler.—Betty Jo Stotler and Ronald Lee Rice were united in marriage at the Monticello (Ind.) Wesleyan Methodist church on Sept. 30, 1961, at 7:30 p.m. by the pastor, Rev. W. F. Johnson. They will reside in Monticello.

Cheney-Kelly.—Mrs. Olive Kelly and Mr. Elmer Cheney were united in marriage by Rev. Olson W. Clark in Pittsford, Mich. They will reside in Steamburg.—Olson W. Clark

OBITUARIES

Russell.—Charles Arthur, was born Mar. 21, 1875, and departed this life Aug. 29, 1961. Brother Russell was converted in the year 1908 in the old West Eighth Street Wesleyan Methodist Church, Marion, Ind. Shortly after this he was sanctified wholly in his own home. He became a charter member of the Nelson Street Wesleyan Methodist Church, and remained a faithful member to the day of his translation. His wife preceded him in death nine years before. Surviving are one son, John Russell of Marion, Indiana, and four daughters: Mrs. Zella Enyeart, Mrs. Mildred Davidson, Mrs. Thelma Haines, all of Marion, and Mrs Gladys Conway of Lafontaine; also several grandchildren and great-grandchildren. Funeral services were conducted from the Nelson Street church by his pastor, Rev. H. N. Robinson. Burial was in the Grant Memorial Cemetery in Marion.—H. N. Robinson

Dean.—Estelle B., wife of Frank Dean, Sr., was born in Richmond, Virginia, March 15, 1882, and departed this life September 4, 1961. A member of the North Street, Talladega (Alabama) Wesleyan Methodist church since September 1945. She served her church as Sunday-school teacher, superintendent of the cradle roll department, donation and communion steward, and active in the missionary society. Surviving are her husband, two daughter, and two sons. Funeral services were conducted at the North Street church with George E. Davis and D. J. Gibbs in charge.—George E. Davis, pastor.

Dart.—Jennie F. Stults was born in Yates County, N. Y., Nov. 14, 1864, and died Aug. 14, 1961, in Buffalo. Wife of the late George A. Dart; mother of Seely (Clare) Pontiac, Mich., and Mrs. George (Suessa) D. Boice, Buffalo, N. Y. is also survived by four grandchildren and six great-grandchildren. Mrs. Dart joined the Varick Wesleyan Methodist church with her husband and son in 1906. This is where she kept her membership through the years though she moved from the community in 1910. She was a W.C.T.U. member and was active in church and community work as long as her health allowed. Funeral services were conducted by Rev. Raymond A. Riesden, University Methodist Church, and by her pastor at the graveside, Rev. George F. Kilpatrick of Waterloo Wesleyan Methodist church.

Hacker.—Jesse M., born Feb. 29, 1884, went to his eternal reward Aug. 9, 1961. He and Bertha Bowman were married Aug. 29, 1906, and he was converted shortly afterward. He joined the Lancaster, Ind. Wesleyan Methodist church at that time and remained a member until his death. Mrs. Carl (Helen) Shellenbarger is a daughter. Former pastors assisted Rev. Richard Abraham with the funeral services. Mr. Hacker was a faithful layman. His services to the church as class leader and Sunday-school teacher across the years will only be fully realized in eternity. His everyday life exemplified the teachings of Jesus throughout the community.—Richard Abraham, pastor

Barker.—Richard O., was born in Windfall, Ind., and passed to his eternal home at the age of 91. He was converted when a young man and became a charter member of the Mount Zion (Howard County) church. He later joined the South Kokomo church. On Nov. 9, 1897, he was married to Lela Pearl Armfield. To this union were born several children; two daughters preceded him in death. He is survived by his wife, Lela, of Kokomo; five children: Don R. of Swayzee; Ruth Kelsey of Kokomo, E. Ward of Kokomo; and Grace Spurgeon of Vero Beach, Fla.; 17 grandchildren, 25 great-grandchildren, and a host of relatives and friends. Funeral services were conducted at the South Kokomo church with a former pastor, Rev. Dallas McIntosh, officiating, assisted by Rev. Ralph J. Coleson and Rev. Thomas Wildey. Interment was at Greentown, Ind. Brother Barker had a strong testimony to the end of his life.—Ralph J. Coleson, pastor.

Clow.—Albert E., 73, a native of Warrenton, Ohio, died September 26, 1961, at his home in Canton, Ohio. At the time of his death, he was a member of the Second Wesleyan Methodist Church of Canton. He is survived by his wife, Myrtle, of the home; two daughters, Mrs. Thelma Tucke of Canton, and Mrs. June Walton of Jonesboro, Indiana; one son, Albert, of Malvern, Ohio; two brothers and one sister; and 13 grandchildren. His body was laid to rest in the Warstler Cemetery, where he awaits the resurrection from the dead.—Roscoe R. Wilson, pastor

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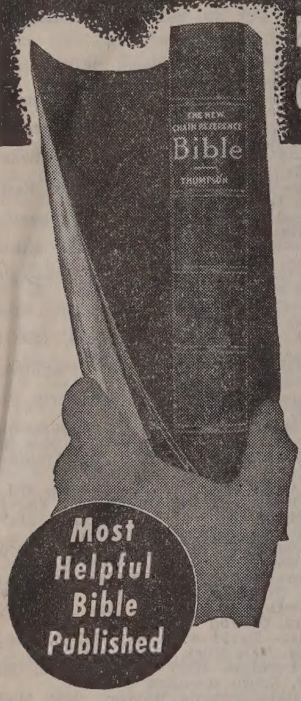

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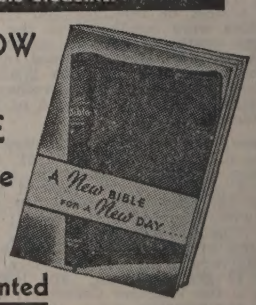

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